

United
We
Stand

The Kentucky CITIZEN

Kent Ostrander, *Editor*

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Sodomy Law Challenged

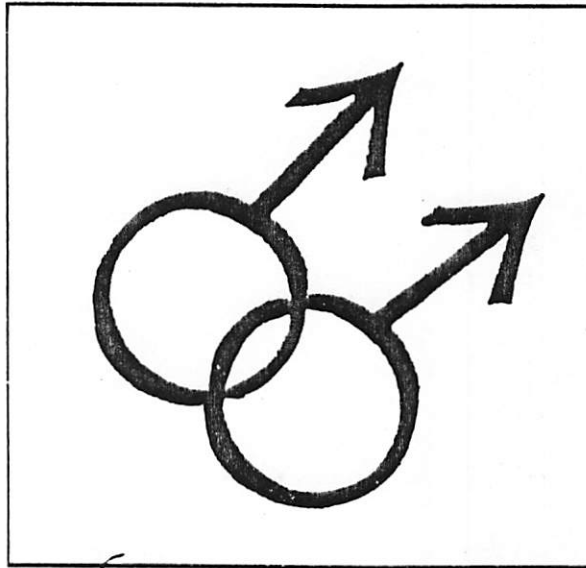
On June 8 Fayette Circuit Judge Charles Tackett secured the second of four steps for a judicial initiative to make sodomy legal for consenting adults in Kentucky. This significant reversal of state law and traditional values has gone almost unnoticed and uncontested and may have ramifications for every school child in the state of Kentucky.

The effort began in Lexington in 1986 when a defendant charged with criminal solicitation of sodomy, Jeffrey Wasson, invited an undercover police officer to go home with him and engage in sex. Before the case came to trial, Wasson's attorney, state Representative Ernesto Scorsone, challenged Kentucky's sodomy law. Well-orchestrated and unrefuted testimony arranged by Scorsone strengthened Fayette District Judge Lewis Paisley in his decision to declare the state sodomy law unconstitutional in October of 1986. With no jury trial

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in District Court, the case was appealed to the Fayette Circuit Court. After a three year delay on a procedural question, Judge Charles Tackett affirmed Paisley's ruling citing evidence offered at the original hearing.

Though a number of legal and procedural questions exist about the handling of



the case, the ramifications of an overturned sodomy law in Kentucky will concern parents. If sodomy is no longer illegal in Kentucky, there is no way that it cannot be taught as an alternative sexual lifestyle in public schools. Not to do so would "discriminate" against homosexuals. As pro-lifers can affirm, the judicial sanction of a once

illegal activity only increases its frequency.

At the present the Commonwealth's position is now being represented by the Attorney General's office which has motioned for a discretionary review by the Kentucky Court of Appeals. If it is granted it would mark the third and final step before

the case reaches the Kentucky Supreme Court. In anticipation of the Kentucky Supreme Court's involvement, Scorsone has petitioned for the high court to receive the case immediately, thus bypassing the Court of Appeals and speeding the challenge to the law.

Key testimony from the initial Paisley hearing was cited in Tackett's decision including that of Rev. George Edwards, a Presbyterian minister and Professor Emeritus at a theological seminary in Louisville. Edwards testified that "...numerous Judeo-Christian theologians and scholars are now convinced that the Biblical references...are not an indictment of homosexuals, but rather statements against aggression, inhospitality, and uncaring relationships."

Dr. Rory Remer, a psychologist, testified at the hearing that the sexual acts banned by Kentucky law (oral and anal sex between persons not married to each other) are

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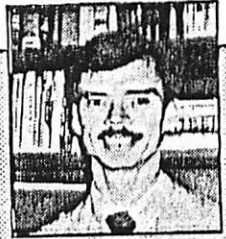
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Part II:

Grace
And
Truth



by Ken Ostrander

Last month I asked us to examine ourselves by the standard of "truth and grace," recognizing that it is easier to "speak truth" than to "do compassion." The former alone renders us empty "clanging cymbals," worth nothing and with ourselves being the only ones deceived. In particular, I focused on the history of the pro-life movement which as a whole in the 1970's (with notable exceptions) was a "truth only" reaction to the ever-encroaching 80-year-old abortion movement of Margaret Sanger and Planned Parenthood.

Fortunately, in the 1980's committed individuals and organizations emerged to guide the pro-life movement into a network of efforts offering truth - educational presentations and materials and grace - caring relationships and assistance for the mother and child in need. Now, across the nation, crisis pregnancy centers dot the map, comprising in Kentucky more than fifty percent of the total number of pro-life groups. There is reason for optimism when Christ is represented in the fullness of "grace and truth." Hence, there is a growing sense of growing maturity in the Body of Christ in the pro-life area of concern.

But allow me to call our attention to a totally different "front"

in this war of values, a front which is painfully reminiscent of the abortion struggle of the early 1970's. The present rate of cultural acceptance of homosexuality as an "alternative lifestyle" and the current attempts to legalize sodomy have all of the dynamics of the 1973 setting around abortion: biased media in favor of legalization; a loud, vocal minority; a quiet, uninformed, inarticulate majority; intimidated politicians; and a judicial, not legislative, legal effort.

My primary focus of concern is not in the deceptions and fallacies inherent in the homosexual agenda, (though they are numerous and need to be addressed), but rather with us and with our response. Will the Body of Christ "knee-jerk" with reactionary antagonism or will it respond firmly with reliable truth and with a manifest interest in the well-being of those who for whatever reason are in bondage to the homosexual lifestyle?

I am not suggesting we compromise the truth that sodomy is scientifically, psychologically, sociologically, and spiritually (as well as morally) harmful to the individuals involved and the nation as a whole. But, *in addition to the truth*, I am looking for the expression of real care about those snared in the lifestyle and those deceived into defending it. A defensive, self-protective, possibly self-righteous response on our part will propel us down the same painful and tragically slow 20-year history of the abortion battle.

We must examine ourselves first and then "wade in" to the need with the truth and with the grace of Christ. Let us not shrink back. Let us not hold back. But rather let us walk confidently forward with caring and honest leadership for our culture. It is our commission.

K. Ostrander

Sodomy Law *continued*

"...necessary acts for homosexuals to enjoy a full and satisfying sexual life." Dr. Martin J. Raff, Professor of Medicine at the University of Louisville testified that "...AIDS is not a gay disease..." and that the enforcement of the statutes in question "...would not cause AIDS to disappear, but that the use of condoms would dramatically reduce the spread of the disease."

More evidence orchestrated by Scorson in the Paisley hearing included a cultural anthropologist from the University of Kentucky. She testified "...to the inevitable presence of homosexuals in every recorded human culture" which evidently was thought to legitimize the behavior and codify it in Kentucky law.

The County Attorney in the case, Jack Giles, was not informed that the "expert" testimony would be given at the hearing and according to the decision "...presented no evidence on the broad issue of homosexuality." Instead, on behalf of the Common-



Representative Ernesto Scorson

wealth, Giles cited the landmark 1986 U.S. Supreme Court decision of *Bowers vs. Hardwick* which upheld the individual state's right to legislate in the realm of homosexuality.

Informed persons close to the case acknowledge precedents supporting both positions and generally credit Scorson with presenting a very credible attack on the existing law. Scorson has served as a state representative from the 75th District since 1986 and has significant experience defending homosexuals.

Scorson, 38, has not made his personal views on homosexuality or his "sexual orientation" known. His only legislative effort in the realm of criminal sex offenses was regarding HB 548 in the 1988 General Assembly where he successfully offered an amendment to reduce the criminal penalties for sexual assault with an object. HB 548 created a new section of law to make sexual assault with an object a felony. □

Concern: The Homosexual Agenda

The strategy of the homosexual agenda is to appeal to the popular notion that what a person does in private is none of anyone else's business. Generally speaking, this notion is true. Yet many average Americans have begun asking themselves why it is that what homosexuals do in private is costing them - the public - so much money. Millions, if not billions, of dollars of taxpayers' money are now being spent to try to find a cure for the AIDS virus, a virus that is still spread primarily through homosexual contact but that now endangers heterosexuals through other forms of contact and through exposure to infected blood supplies. Homosexuality is no longer a private matter; it is something that affects us all.

The greatest danger to the public, however, is not AIDS. The greatest danger to the public is the homosexual movement's influence on our culture, influence they have gained, ironically, as a result of the AIDS crisis itself. The homosexual movement has

The homosexual movement has managed to turn what would otherwise have been considered a public health crisis into a civil rights cause.

managed to turn what would otherwise have been considered a public health crisis into a civil rights cause. While more and more people die from the virus, practically speaking, those leading the homosexual movement have convinced our public officials that public health should take a back seat to the political and social goals of the homosexual community. People's lives may be important, they say, but the energies expended belie the fact that furthering the homosexual cause is more important still.

Subtle Presuppositions

Although homosexuals get frequent and sympathetic attention in the media, the goals of their self-serving ideology, which constitute an assault on traditional family values, are seldom mentioned. There are a number of subtle presuppositions that the homosexual movement is attempting to sow into our

culture: that there should be no biological, cultural or legal distinction between males and females; that religion has nothing to do with a person's sexual practices; that parents should have little or no control over their own children; that child pornography, prostitution, incest and adult/child sexual relationships should all be accepted by our culture and under our laws.

There are several aspects to the so-called homosexual "lifestyle" which are not common knowledge to those outside. "Gay" bars, bathhouses, pro-homosexual publications and professional associations, homosexual prostitution and marriage all play a part in the homosexual community. Gay bars serve as a way for homosexuals to socialize and meet sexual partners. Bathhouses provide small rooms

for one-on-one sexual encounters and larger rooms for group sex and for the screening of pornography. They are virtual breeding grounds for all kinds of diseases including, but not

limited to, venereal diseases and AIDS. And increasingly, the homosexual movement has influenced religious organizations, but has not yet been measurably influenced by them. There are now a number of churches that openly endorse and celebrate the homosexual lifestyle.

Basic Assumptions

Several assumptions underlie the homosexual ideology. First, homosexuals say that their sexual preference is "God-given" and not acquired - they are born, not made. From this it follows that homosexuals cannot help their sexual tendencies and certainly cannot be blamed for them. Any attempt to change them is not only futile, but immoral. Not only is homosexuality not a mental disorder, they argue, but it is psychologically harmful to repress these pre-determined feelings. Homosexual promiscuity is, in this view,

healthy.

To listen to homosexual activists you would think that these views were unquestionable. Yet, despite the intense political pressure for scientific and medical professionals to acquiesce to these claims, many

"They want to be told there is nothing wrong with them and they want to force the larger society to say it."

Joseph Sobran

still disbelieve them. Even though the American Psychiatric Association (APA) gave in to political pressure from homosexual groups and voted in 1973 to remove homosexuality from its list of psychiatric disorders (a decision often pointed to by homosexuals), most psychiatrists still consider homosexuality to be an illness.

Perhaps the best way to refute the homosexuals' argument that their sexual preference is pre-determined and unchangeable is to point out, not only that it can be changed, but that it has been changed. With proper counseling, a person who desires to acquire normal sexual tendencies can do so, and there are plenty of living examples to prove it. In Kentucky, for example, Cross-Over Ministries is successfully involved in

Continued on page 4

For Involvement:

Getting information out about the judicial initiative to reverse Kentucky's sodomy laws is critical as the normal sources of news are not following the story and its ramifications in depth.

If you could help in your group, church, or community please call 606-255-5400 and ask for additional information.

Concerns *continued*

just this kind of counseling.

A second assumption underlying homosexual ideology is that even people who are not homosexuals have an obligation to accept all of their beliefs without question, and that any resistance to them should not be allowed. "They want to be told there is nothing wrong with them," says political commentator Joseph Sobran, "and they want to force the larger society to say it." While homosexuals are telling other people that they should be tolerant of their beliefs, they are themselves working to squelch the expression of anyone who disagrees with them.

This intolerance has extended to censorship. In one case, a Connecticut radio station gave in to homosexual demands and began deleting remarks concerning homosexuals, made periodically by evangelist James Robison on his weekly radio broadcasts. Since the Bible contains passages that undermine the legitimacy of homosexuality quite directly, these would presumably be censored as well. Homosexual religious organizations are also involved in changing Biblical language to remove sex-specific language they see as a threat.

Strategies

One of the ways the homosexual movement has attempted to foist its views on the larger society is through sex education courses in public schools. Often they have succeeded in changing the courses to suit their ideology even before state sodomy laws have been changed.

Although condoms are known to be relatively ineffective in preventing the transmission of AIDS, many of these curriculums teach the appropriateness of homosexuality if done "safely." In many cases, students are taught to develop "realistic and positive concepts" of homosexual practices. This

has caused parental protests on a number of occasions, since some homosexuals practice sadomasochism, prostitution and pedophilia (sex with children).

In addition, homosexuals frequently accuse people who disagree with them with "homophobia," thereby relegating any opposition to their belief system to the realm of prejudice - fear based on ignorance or hatred. But prejudice means rejecting something on the basis of invalid bias, rather than rejecting it because it violates some objective standard of right and wrong. That is why those in the leadership of the homosexual movement find Christianity such an affront: they realize that it is not prejudice. Christian opposition, they realize, is based on the belief that homosexuality violates absolute moral principles of human behavior, but at the same time, that the individual trapped in the homosexual lifestyle is worthy of compassionate interest.

Unfortunately, these same leaders often save their most vicious denunciations for those in the Christian community who try to help homosexuals. If they can convey that those who disagree with their agenda are motivated by fear, hatred, and ignorance they will be able to portray themselves as an oppressed minority worthy of special legal and social "rights." Those who care about them and encourage them to realize that their homosexuality is unworthy of them are their greatest threat. And they know it. □

Resources

From *Focus on the Family*
Pomona, CA 91799

Books

- Gays, AIDS and You
BK403 Suggested Donation \$5
- How Will I Tell My Mother?
BK439 Suggested Donation \$10
- What You Need to Know About AIDS
BK493 Suggested Donation \$10

Cassette

- AIDS in the Family
CS440 Suggested Donation \$5
- A Realistic Look at AIDS
CS420 Suggested Donation \$5
- AIDS - Touching the Innocent
CS407 Suggested Donation \$5

Other sources:

- You Don't Have To Be Gay - J. R. Konrad
Pacific Publishing House, Newport Beach, CA
- The Healing of the Homosexual - L. Payne
Cross Way Books, Westchester, IL
- Homosexuality and Hope - van den Aardweg
Servant Books
- Steps Out Of Homosexuality - F. Worthen
LOVE in Action, Box 2655, San Rafael, CA

If we have pro-family convictions, then we are salt. If we have convictions and do nothing, we are salt that has lost its savor.

Important:

Please consider assisting the statewide effort to inform individuals, organizations, and churches about the potential reversal of Kentucky's sodomy laws.

Call 606-255-5400 for more information.

The task will not be overwhelming if many get involved.

THE EDITORS

The Kentucky Citizen is prepared by The Family Foundation for Focus on the Family's *Citizen* magazine. The Family Foundation is a Kentucky non-profit corporation working in association with Focus on the Family to represent the Judeo-Christian system of values and defend the interests of families in Kentucky. Its purpose is to serve the numerous state family-oriented organizations by conveying their struggles, concerns and initiatives on behalf of the family.

The Family Foundation
P.O. Box 22100 Lexington, Kentucky 40522
(606) 255-5400
Kent Ostrander, Director